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Pac Theo Sem
Reading Room

LIVING WATER.

He had drunk from the founts of pleasure,
And his thirst returned again;
He had hewn out broken cisterns,
And behold! his work was vain.

And he said, "Life is a desert,
Hot and measureless and dry;
And God will not give me water,
Though I strive and faint and die."

Then he heard a voice made answer,
"Rise and roll the stone away;
Sweet and precious springs lie hidden
In thy pathway every day."

And he said, his heart was sinful,
Very sinful was his speech:
All the cooling wells I thirst for
Are too deep for me to reach.

But the voice cried, "Hope and labor;
Doubt and idleness is death;
Shape a clear and goodly vessel,
With the patient hands of faith."

So he wrought and shaped the vessel,
Looked, and lo! a well was there;
And he drew up living water,
With a golden chain of prayer.

—Phoebe Cary.

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"REACH ME THE BOOK!"

At the funeral services of the late General Alger of Michigan, conducted in the family home in Detroit by the pastor of the church of which he was a member, the officiationg minister as he stood by the casket held in his hand a small book, time-stained and worn, which he laid after a little time on the casket, saying as he did so: "I lay the Bible that General Alger carried through the civil war on the flag that covers his bier, so that it may be near his heart, for it was dear to him." And then he read: "Jesus said unto her, I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

We recall here what a poet has said of this book of books:

"Were all the seas one chrysolite,
The earth a golden ball;
And diamonds all the stars of night—
This book were worth them all."

Writing concerning it another has said: "It has attracted the attention of the finest scholars and the ablest thinkers of the Christian centuries. It is read by the peasant and the miner, by the sailor and the soldier, by the child in the nursery and the statesman in his study. And the libraries of Christendom contain far more books upon the Bible and biblical themes than upon any other subject."

This book in its composition covered fifteen hundred years, and in its life it will cover all the remaining years of earth and time. Several years ago some one after a study of the tables of literary mortality made the statement that of a thousand books published six hundred and fifty are forgotten at the end of a year and one hundred and fifty more at the end of three years; that only a small number survive seven years' publcity. Of the fifty thousand books published in the seventeenth century less than an hundred have such reputation as to demand their reprinting; and of something like an equal number published in the eighteenth century not more than an hundred live and influence in any manner the thought and life of the present century. But the Bible, though it spans more than thirty centuries, is the most influential book in the opening years of this twentieth century of the Christian era. It has shaped the civilization of those nations which stand at the front in human progress, and it is today laying hold of all other civilizations to put its stamp upon them indelibly for the good of man and the glory of God.

Making as the Old Book does for abundant life both her and hereafter, it is not surprising that General Alger loved it and carried a copy of it on the battlefields of the civil war. After one of the battles of that war a dead soldier was found lying with his Bible open before him and his finger resting on the words in the 23rd Psalm: "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me. Thy rod and thy staff, they comfort me."

It was this book—the white man's book of heaven—in quest of which the four Nez Perce Indians in the early years of the last century made the long trip from the Pacific Northwest, over the mountains and the plains, to the little trading port of St. Louis; and which carried a little later to that part of the country by the missionaries, has entered into all that is good and enduring in that part of our national domain.

A fragment of this book falling into the hands of Shimeta Neesima many years ago in Japan put at once this thought into his brain: "I belong to God; therefore I must believe him and must run in his way." As soon as possible he broke away from his parents and his prince—a thing most difficult at that time for a Japanese to do—and came to this land of Bibles. And then his constant prayer was: "O God, if thou hast eyes, look upon me; if thou hast ears, hear my prayer. Let me be civilized with Bible." Today the life of Neesima, though he entered several years ago the heavenly gates, goes on as one of the great transforming and uplifting influences in Japan.

In that same land a few years ago a man of official rank saw floating on the waters of a bay one night a little book which in type, binding, and language, was different from anything he had ever seen. Curious to know what it contained, after much inquiry, conducted with wariness he learned through an interpreter who was able to read words printed in European letters that it was "about the Creator of the universe, and Jesus who taught his mind and truth, and that there was much also between its pages about morals and religion." The governor felt that he must have a copy of that book(and ascertaining that it had been translated into Chinese, he sent a man to China and procured a copy. Years later, when as a tall and dignified gentleman of fifty years of age, he stood with his sons and train of followers in the presence of Guido Verbeck, who became the teacher to lead him into the full light of the gospel, he said: "Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive bv the record of his nature and life."

At the age of 60, in 1874, this man, Murata Wakasa, passed on into the heavenly life, praying for the triumph of Christianity in Japan.

In his dying hours Sir Walter Scott said to his dear friend Lockhart who sat by his bedside: "Lockhart, my dear, rax (reach) me the book." And when his friend asked, "What book? the great genius answered: "There is but one theme, and one book for a dying man, and they are Christianity and the Bible."

More and more as the years roll on will people the world over say as did England's great poet and novelist, "Reach me the book!" It is God's book, and this was meant to be God's world; and the universe,

God's universe. As never before people in all lands are asking for that book, "Reach me the book!" It is the cry all around the world. The Book meets the yearnings and the needs of mankind as nothing other ever has or ever can.

"Shine, light of God!—make broad thy scope
To all who sin and suffer; more
And better than we dare to hope
With heaven's compassion make our longings poor!"

THE PACIFIC COAST IN BRIEF.

The aggregate loss in San Francisco by the earthquake and fire last April was more than eight hundred million dollars. Insurance amounted to three hundred and twenty-five million dollars, of which amount about one hundred and eighty millions have been paid to the policy holders. Many claims were settled for fifty cents on the dollar. Some are now in litigation.

The Religious Telescope, of Dayton, Ohio, the organ of the United Brethren Church mentions as follows a recent appointee to the Chair of Philosophy in Stanford University: "Mr. George H. Sabine, a member of our First Church, this city, has been elected to the Chair of Philosophy in Leland Stanford, Jr. University, California. Mr. Sabine was graduated from the Dayton Steele High School in 1899, and Cornell University in 1903, after which he took in the same university a post-graduate course of three years in Philosophy and is at this time an instructor in the same school. He is only twenty-five years old, and has virtually worked his way through his entire college and university courses by his own effort. His is an example of what an American boy that has grit, snap, and determinatioin can do for himself."

Honolulu has been having a series of uplifting religious services conducted by the Rev. Dr. Howard Agnew Johnston of New York, who is returning from his trip to the mission fields of Asia, whither he was sent by the Presbyterian General Assembly. And now Professor Bosworth of Oberlin College is there for a short time on his trip to the Orient as a represenentative of the World's Student Federation. Dr. Bosworth sailed from San Francisco last week. He will leave Honolulu in time to reach Yokahama the latter part of March. At the convention of the World's Student Christian Federation early in April he will speak on "Praver" and on "Jesus Christ." After this convention closes there will be an evangelistic campaign among the Japanese and Chinese students in Japan. These campaign meetings are to be in several groups and will be conducted by one Japanese Christian worker, one Oriental Christian from some country other than Japan, one Y. M. C. A. secretary and one educator from a Western Christian country, with an interpreter.

The Rev. E. J. Stanley, of Montana, a minister of the Methodist Church, South, tells in the St. Louis Christian Advocate, of a visit to Riverside, California, and of an incident in the Glenwood hotel at that place, the proprietor of which is Mr. Frank Miller, a member of the Congregational Church of Riverside. Mr. Stanley says: "On my return from church on Sunday night, on approaching the hotel, I was arrested by the sound of sacred music not far away, and found that it came from the hotel where about one hundred and fifty of the guests were assembled and joining heartily in the old hymns and sacred songs, which I presume are familiar to Christian people all over the world. Upon entering the room, to which I was involuntarily drawn, a nice looking young lady, daughter of the proprietor, handed me a book, opened at the hymn they were singing. The small cloth-bound book has the name of the hotel stamped thereon and was compiled specially for use in these services, which are for the benefit of the guests who hail from all over the world, and held every Sunday evening. Surely such experiences are helpful and refreshing to one who is a stranger far from home and serve to emphasize the words of the great apostle where he says: 'Ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God.'"

Some of our race-prejudiced papers are shrieking because Governor Carter of Hawaii said recently: "I would be perfectly willing if my daughters should wish to marry Japanese when they grow to woamnhood. I favor admitting Japanese to citizenship, believing they could be easily assimilated and that they would make good Americans. There is no reason why the white woman should not marry Japanese as well as men of other nationalities." We cited several instances a few wooks ago of very happy marriages between Europeans and Japanese. Another of note has come to our attention since then—that of Lafcadio Hearu, a person of considerable reputation as a writer both in this country and in Great Britain. His work was of such influence that there was published not long ago the "Life and Letters of Lafcadio Hearu," in two large volumes. It is said by his biographer that the marriage was a thoroughly suitable one for Hearu and that it was one of much happiness to both parties. The lady whom he marrried was of high Samurai rank. Four children were born to them. The father loved them all dearly, but his heart was especially fixed upon the eldest son. He wrote once to a friend concerning his son, saying that he was dearer to him than his own life. "He is going, if he lives, to be a remarkable and powerful man; and I hope a more sensible man than his foolish dad." And again he wrote: "No man can possibly know what life means, what the world means, what anything means, until he has a child and loves it." Once when Hearu wanted to come to this country he felt that he could not be parted from the boy even for a day.

THE RELIGIOUS WORLD.

The one hundredth anniversary of the beginning of Protestant missions in China will be celebrated in Shanghai from April 25th to May 7th. The foreign missionary boards of this and other lands will be represented, and such subjects as the following will be considered: The Chinese Church, The Chinese Ministry, Evangelistic Work, Education, Woman's Work, Christian Literature and Ancestral Worship, Medical Work, The Holy Scriptures, Comity and Federation, The Missionary and Public Questions.

Professor Borden P. Browne, of Boston, who has been traveling in the Orient, writes: "China has moved more in the last five years than any other country under the sun." Worth noting in connection with this is the statetment by Sir Robert Hart, the noted Englishman who controlled the Chinese customs ser-

vice for more than half a century: "The first forty-five years I was in China it was like sitting in a vault—not a breath of air. But today every door and window is open, and the breezes are blowing in every direction."

Professor Schmiedel of Germany has been interpreted as saying in the "Encyclopedia Biblical" that there are only nine passages of the gospels that are credible. He is reported in English papers as stating in the Expository Times that he has been misinterpreted, that he "recognises as credible almost the whole of the purely religious and moral teaching of Jesus." It is said that he seems annoyed that readers put the interpretation on his words which was put on them. But why so long a delay in trying to set himself right?

A new temperance organization known as The Holy Family Temperance League has been started in Roman Catholic circles. It is intended to be wider than the Catholic Total Abstinence Union which has a membership of adults only. The new organization will be for children also. It is said concerning it: "The new organization will be principally a society of Catholic women, who, acting as promoters of total abstinence, will strive to draw into the ranks as many women and children as possible. The League's object is threefold: To preserve all, especially the young, from contracting an appetite for intoxicating liquor; to spread the practice of total abstinence even among those who use liquor temperately; and to reform those who misuse intoxicating liquor. It is to be noted, that the League is preeminently a religious association, and the means to be employed for the attainment of its object are spiritual, namely, moral suasion, example and prayer. This league does not aim, at least directly, at establishing no-license, like the Anti-Saloon League. It apparently makes no attack on the saloon directly, nor is its direct object to secure more stringent legislation for the liquor traffic. Its first and greatest object is to warn the young against the dangers of intoxicating liquors and to spread a strong sentiment in favor of total abstinence."

In a recent lecture on "Christ and the Bible" in Westminster Chapel, London, Dr. Campbell Morgan recalled the statement of Dr. Dale that the final battle of Christianity would be fought not in the matter of textual criticism of the Bible but around the Person of Christ, and remarked: "That was the opinion of one who saw the inevitable issue of certain tendencies. That word has been fulfilled and the final battle is now being fought." In the course of his lecture Dr. Morgan said: "I wonder if the hour has not come for a new covenant to be made by such as believe that the Word of God is authoritative," adding in that connection: "Christianity is more than a creed; it is a spirit, and the spirit must be first of all that of loyalty to Jesus, then that of patience and love to those who differ from us. But there is something more precious than human friendships at the best, and that is that we stand loyal to this Word of God, if we believe it to be the Word of God. I believe in the Christ of the Virgin Birth and the virtuous Life, the Christ of the vicarious Death and the victorious Resurrection. I believe in the New Testament Scriptures which present that Christ; and in that Christ because He and He alone has been able 'to break the power of cancelled sin.' I believe in those Records, because it is the Christ of the Records in whom, trusting, I have had my deliverance; and whatever He sets His seal upon I believe to be truth."

The Jewish Chronicle, of London, says concerning the theology of the pastor of the City Temple, that it shows the trend of Christian thought "in the direction of those simple teachings about the Deity and his relations to mankind which constitute the essence of Judaism." An infidel whites in the Clarion: "The seismic labours of Darwin and Wallace have produced their convulsion. Christianity's rock is splitting and crumbling and breaking asunder, and those that still stand on it are sorely shaken and distracted. A fortunate few have found serene and solid lodgment on a higher plateau, and hold out helpful hands to the troubled herd below. But many of the latter, not knowing what they do, answer these kindly proffers with curses and abuse. Rev. Mr. Campbell is one of another class who, having felt the ground slip from under them, glance wistfully upward to the new-formed plateau, while yet clinging to this or that rotton branch of dead things in frantic fear of losing all that they have cherished. It is so hard to let it all go—so hard to leave even ills we have for an ease we have not tried. But Mr. Campbell will arrive. He has open eyes, and a man's grip. We therefore watch his floundering and stumbling amongst the rubble, ruin, and rubbish of falling creeds with easy minds. The struggle and climb will do him good; and, when it is over, we confidently look to see him arrive, safe and sound, on the broad and breezy plateau of Humanism."

A valuable series of lectures will be given soon in this country by the Rev. James Orr, professor of theology and apologetics in the Free Church College, Glasgow, Scotland. The Boston Transcript says: "Dr. Orr ranks as one of the foremost biblical scholars of the world, and the especial object of his coming trip to America is to deliver a series of ten lectures on the Doctrine of the Virgin Birth under the auspices of the Bible Teacers' Training School of New York. Interest in these lectures is accentuated because of the recent delial of this doctrine by prominent ministers here and abroad, and also because Dr. Orr will in the lectures voice the opinions of a number of the leading theologians. The method whereby these opinions are to be included in the lectures is a new one. Twenty-five biblical scholars of England, the continent and this country have been asked to contribute papers on various phases of the main question. These papers are to be submitted to Dr. Orr before the preparation of his lectures. Among those who will thus contribute to the consensus of opinion are Dr. Cowan, professor of church history in Aberdeen University; Dr. Hanley Moule, the bishop of Durham; Professor Swete of Cambride, and Dr. Sanday of Oxford. Dr. Orr will arrive in America early in April and will spend the ten days from the 9th to the 19th orf April in New York. From the latter date until May 5th, when he sails from Scotland, he will be heard in several of the larger cities of the country."

The schools established by D. L. Moody at Northfield, Massachusetts are among the valuable legacies left by this man of God to future generations. The Springfield Republican says concerning their history: "While the extent of the educational institutions at Northfield, which were established by the late Dwight L. Moody, is generally recognized, the passage of

years has led most of us to forget how they came into being. In one of his recent addresses in an eastern Massachusetts city William R. Moody, the son, rehearsed something of this history. He told of the circumstances leading up to the establishment of the seminary for young women. His father, in the midst of his famous evangelistic work, had returned to make his home in Northfield that he might be near a much-beloved and afflicted younger brother. During their drives over the hills they became interested in some poor hard-working girls, and resolved that they would do what they could toward securing for them educational advantages. With the idea of helping girls at Northfield, and with no thought of how the work might grow, Mr. Moody opened in his home, 27 years ago, what is now known as Northfield Seminary, where now between 400 and 500 girls are studying. Mount Hermon school had its origin in a visit from Hiram Camp, the clockmaker of New Haven, who had come to consult Mr. Moody about his will. Mr. Moody told Mr. Camp that he believed a man ought to dispose of most of his wealth before he died, that he might see for himself the good accomplished. Mr. Camp called for a more definite suggestion, and Mr. Moody explained the possibility of a school for boys. Mr. Camp responded by giving the first $25,000 for the school, and later suggested its name. Mount Hermon was first begun as a school for small boys, and the policy was later changed, upon the theory that more real good could be accomplished by helping young men who had been deprived of early educational advantages. At this point the rare good sense of Mr. Moody was displayed. He argued that the way to do was to meet young men half-way and pay half of their expenses. 'A young man is not worth helping who cannot earn or secure one-half of his own expenses.' This principle of self-help, well calculated to produce self-reliant character, is also applied to the girls who are at Northfield."

CHRONICLE AND COMMENT.

Drunkenness is largely on the increase among women in London. A London paper states that of thirty-three persons charged in a police court, one day not long ago, with inebrity, twenty-two were women. Many of them were married and belonged to "the respectable classes."

An organization known as the Chicago Boys Club has 1,250 members under fifteen years of age, all gathered from the streets, and 97 per cent of them children of foreign born parents. Two general meetings are held each week, one an entertainment in which religion is not introduced, the other a strictly religious service. While the entertainment meeting is well attended, there is always room in the hall for more. At the religious service the room is almost always "jammed." "On average attendance the year round the religious meeting is far ahead."

A Liverpool correspondent of a London paper writes: "I am sorry to say it is becoming common for some of the large steamship lines to work at the discharging of cargo on Sundays, either for the purpose of getting commodities for Monday's market or because they are only allowed a few days in port. Many men express the wish that Sunday labour might be stopped; but if they refused to work on Sunday they would be told they were not required any more."

The editor of the London Times writes of what is called a new epoch between the white race and other races. He says that heretofore it seems to have been taken for granted that the white man was entitled to privileges in the colored man's country to which the colored man was not entitled in the white man's country. But now the Times sees that a new survey of conditions and a somewhat changed attitude are demanded. Great Britain observes that the movements in Japan and China are starting movements in India and that many changes of policy will be necessary ere long. Everywhere it is becoming evident that the world was not made simply in the interests of the white man.

Charles Edward Russell declares in a current magazine that the engineers on our war vessels are inadequately trained, and that in event of war a terrible emergency would confront the nation. "In a sea fight a vessel without competent engineers would be shorn of seventy-five per cent of her efficiency; nothing would remain but the mere chance of fortune and a possible preponderance of strength. She could neither steam out of harm's way, nor pursue a maneuvering or a fleeing foe." This he says is due to the fact that the engineering course at the naval academy has been curtailed, and the old system by which a man spent years in an engine-room, mastering his calling by the sure tuition of practice has been ended. Mr. Russell declares that the only competent engineers that we now have in the navy are the survivors under the old system. To those who may think his statement an exaggeration he says: "Ask any of the old navy men. Ask the engineers on any merchantman plying the Pacific." He says that "in the Far East, where the world's navies are under the minute scrutiny of all men, the air is rife with stories of the incompetence of the young cadets to whom we have entrusted the vital parts of our fighting-machines." And seven years ago we had what he calls the best engineering corps in the world.

Michigan never lost faith in General Alger. He was made the subject of much criticism in some parts of the country during the Spanish-American war, but his state soon afterward sent him to the United States senate. The Michigan Christian Advocate says: "When Senator Russell A. Alger died, Michigan lost her most popular servant. Though an Ohioan by birth, he was a Michigander by life-long practice. From humble boyhood, he literally worked his way up to the many positions he so acceptably filled, those of farm-hand, school-teacher, lawyer, army captain, lieutenant colonel, colonel, brevet brigadier general, business man, millionaire, governor of Michigan, national secretary of war, United States senator, and last but not least, the loyal church member, benefactor, comrade, fellow citizen and manly man. All Michigan loved and honored General Alger. The people were ready to give him any thing within their power, and he was ready to serve the people in any way. Some of his responsibilities as a public servant were very exacting and difficult, notably that of secretary of war during the clash with Spain. He was criticized by enemies, and felt sorely aggrieved, but the confidence manifested by the people of Michigan in his high character gave him much comfort. In many ways his career is an example to youth. He was a man of splendid courage. He fought in sixty-six battles in

the war, and was once wounded. He fought in unnumbered battles in business and politics, and generally won the fight. His memory will be long cherished."

ARE WE POTENTIAL CHRISTS?

Rev. A. E. Garvie, D.D.

[The discussions in the daily press of London which arose over the advanced theological positions of the Rev. R. J. Campbell of the City Temple have drawn forth some interesting and valuable articles in the religious press. We reproduce here in part one by the Rev. Dr. Garvie, principal-elect of New College, London. In leading up to the answer to the question, "Are We Potential Christs?" Dr. Garvie, of course, has to consider several of the new theology doctrines. The British Weekly of recent date says: "The council of the New College have very wisely offered the principalship of that important institution to Professor Garvie. Should Professor Garvie see his way to accept, we are sure he has before him a career of great usefulness to which all his previous work has been leading up. Professor Garvie is a truly accomplished scholar and theologian. He is more: he has a wide outlook, the heartiest interest in the practical work of the Churches, and a most pronounced and devoted sympathy with Free Church principles.—Editor.]

"What think ye of Christ?" is, it seems to me, the crucial test of the adequacy of any theological statement of the Christian gospel; and it is this test that will now be applied. Mr. Campbell's words may serve as a text, "Every man is a potential Christ, or rather a manifestation of the eternal Christ, that side of the nature of God from which all humanity has come." To understand what these words imply we must consider them in relation to two of the most prominent features of this scheme of thought, its emphasis on the immanence of God in the sense of identity. (there is no real distinction between humanity and deity. Our being is the same as God's, although our consciousness of it is limited"); and its denial of the reality of evil, including sin. ("The new theology looks upon evil as a negative rather than a positive term. It is the shadow where the light ought to be; it is the perceived privation of good. It belongs only to finiteness.") From these two positions results the view that the only atonement is the spirit of Jesus repeated in human lives. ("That a life was once lived in terms of the whole, and took the consequences of so doing, was the true atonement, whose full effect will be realised only when the whole race has become conformed to its spirit and likeness," "Hibbert Journal," January, 1907, p. 342.) In these three articles of the new creed I can find nothing new; in them there reassert themselves tendencies which Christian theology has resisted as perils to the Christian faith, the pantheistic, the optimistic, and the mystical; in their modern dress I cannot find any reason why Christian theology today should give them any more friendly welcome. The first and second claim our attention at present only as they bear on the third.

God's immenence in uature and man is not a new truth—and Christian theology cannot be charged with ignoring or neglecting it. Has that truth been ever more vividly expressed than in Psalm cxxxix? Can Paul's statement be improved, "In him we live, and move, and have our being"? (Acts xvii: 28.) I cannot plead ignorance of modern theological literature, and I have yet to learn that the denial of this truth is to be found in it. Deism is a superseded phase of thought; it is unjust to modern Unitarianism to try and distinguish the "new theology" from it on this ground. The recognition of evolution as the mode of creation has led modern theistic thought to reaffirm with greater emphasis an old truth. But this new theology does something else. It confuses immanence and identity; and so relapses from theism to pantheism. It neglects the complementary truth, the divine transcendence; it so affirms God's unity with the world as to deny his difference from the world. That transcendence and immanence are complementary and not contradictory conceptions may be illustrated by Sir Oliver Lodge's view of life in relation to matter and energy, "Life may be something not only ultra-terrestrial, but even immaterial, something outside our present categories of matter and energy; as real as they are, but different, and utilising them for its own purpose" (Life and Matter," p. 198). Herbert Spencer cannot rest in his physical explanation of the universe, but must venture on a metaphysical assumption, that all phenomena are the manifestations of the ultimate reality, which for him is so different from them, that he has to pronounce it an inscrutable mystery. The recognition of God's transcendence is a necessity for modern scientific and philosophical thought; as it is a demand of the religious and moral consciousness.

The progress of the religious consciousness from animism to monotheism has been marked by an ever fuller recognition of

The Divine Transcendence.

Reverence and humility alike demand that we should emphasize God's difference from us, and his condecension in his communion with us. "What is man that Thou art mindful of him? and the son of man that Thou visitest him?" (Psalm viii: 4). This emphasis on the essential unity of God and man is not in the interests of piety. God is the infinite Creator; we are His finite creatures. He inhabiteth eternity; we are at home in time. If he comes near to us, it is because he stoops to us. But in the interests of the moral consciousness of mankind as well as the religious consciousness the Divine transcendence may be emphasized. God is the absolute moral perfection; we are sinful. As sinners we are not "an expression of God." Mankind is not only limited, it is perverse. It has disowned its dependence, refused its obedience, and so interrupted its communion in relation to God. Akin to God as personal, capable of thinking truth, feeling love, willing righteousness, man is estranged from God, because he has chosen falsehood, hate, and wickedness. The reality of man's sinfulness is a fact of experience, and the recognition of the fact in Christian theology is quite independent of the explanation of its origin given in the story of the Fall. Any attempt at explanation presupposes the recognition of the fact. In affirming the negativity of evil pantheism passes on into optimism, a term so loosely used that we must remind ourselves of its exact meaning. It is often used as equivalent to Christian hopefulness, the confident expectation possessed by Christian faith that Christ shall see of the travail of his soul, and be satisfied. It is used here in the stricter sense for the philosophical tendency, which is expressed in Leibnitz's affirmation that this is the best of all possible worlds, Pope's

words, "Whatever is, is right," or Hegal's formula, "The real is the rational." Mr. Campbell, in the interests of his view of the immanence of God as essential unity of God and man, has to minimise sin. Sin is selfishness, and salvation is love. But sin is something more and worse, unless we give the term selfishness a far greater moral content than is usually given to it. Human crime, so terrible that one shudders to think of it, human vice, so shameful that one blushes to speak of it, human bondage to sin, so helpless that its victims have been driven to despair, are not adequately described as selfishness. Evangelical theology does not need to demonstrate human depravity; it can presuppose it. It is not the Bible only that teaches man is sinful; human history and literature bear witness to it. This "new theology" does not cast its plummet deep enough into the abysmal depths of man. This definition, too, ignores what to the moral conscience of the race has been the sting of sin. "Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight." (Usalm li:4). The Psalmist here expresses the core of the whole matter. It is infinite perfection with which we compare ourselves; it is the antagonism to, and estrangement from, God which sin involves that is its deepest condemnation. Not only in the Hebrew religion, and the fulfilment of its promise the Christian, is sin viewed as offense against the Divine, as needing forgiveness, as demanding atonement. We find these beliefs associated with sacrifice in other religions, and that is not their defect, but their excellence; for it is a recognition of what is real in moral conscience and religious consciousness.

If we recognize the Divine transcendence as well as the Divine immanence, if we recognize

The Reality of Sin.

as offense against God demanding atonement, a forgiveness which not only expresses the love of God, but also the holiness of that love as judging the sin which is forgiven, then it seems to me we shall assign to the person and work of Jesus a meaning and a worth so far beyond and above ourselves, that to describe ourselves as potential Christs will appear to us both irreverent and ungrateful. But before criticizing further let me acknowledge the elements of truth in this representation. The traditional orthodoxy has not done justice to the real humanity of Jesus; and it is a gain that in modern thinking the facts recorded in the gospels have received proper attention. It was the reality and not the semblance of humanity that the Son of God assumed. There was a Kenosis, a Divine eslf-emptying in the Incarnation. Evangelical theologians have recognized this truth for many years, and have not needed to wait for enlightenment from this "new theology." Again, it may be admitted that there was a wider and fuller preparation for the coming of Christ through the immanent Divine activity in other nations besides Israel than has generally been recognized. There were tutors besides the law leading to the true Teacher. There may have been even a spiritual evolution toward the unique humanity of Jesus, although (to express my own personal conviction on a matter which should be left an open question) I find the acceptance of the fact of the virgin birth not a hindrance but a help in understanding this unique humanity. The religious consciousness of Christ as the Son who alone knew and revealed the Father, and the moral character of Christ, the perfection of which is generally admitted, including the moral concience of Christ, in which human penitence and Divine pardon have no place, compel me, however, to connect his person, not with "that side of the nature of God from which all humanity has come forth" (to use Mr. Campbell's phrase), but with God as transcending man in absolute moral perfection. I cannot without being guilty of irreverence claim to be divine as Christ was. It is not the ascent of the immanent God, but the descent of the transcendent God that I confess when I speak of Christ's divinity. If there is given to us "power to become sons of God," it is by the mediation in grace of the Son who is Son by nature. To claim equality with him on whom I thus depend for life in God would be ingratitude.

But to pass from the person to the work of Christ. can I do for mankind what Christ has done? Of course, if loving service and the endurance of suffering in that service is atonement, and "there is no other," then I can become an organ of "God's atoning will," as Christ was. It seems to me, however, that this is quite an inadequate account of the work of Christ. That its inadequacy is not recognized is due to the view of evil as negative, of sin as selfishness. If man's guilt before God is not fully recognized, the need of the atonement in the deeper sense in which evangelical theology has hitherto regarded it will be denied. It is obvious that at the close of an article I cannot attempt to give my own view of the atonement (I have not shrunk from doing it elsewhere); but three remarks I must add. (1) Although theories of the atonement may vary from age to age, Christian experience testifies to

The Supreme Value of the Cross of Christ.

as conveying the assurance of Divine pardon to the human conscience, distressed by the sense of guilt. (2) Mr. Campbell seems to be confident that his view must be right, because "he could get a child to see his explanation of it." Can a child's mind be the measure of God's holiness and man sinfulness, and the means of their reconciliation? Is the pool where the child wades or the ocean where the man must swim the fitter symbol of the wisdom and the power of God unto salvation in Christ crucified? (3) The "new theology" makes modern evangeliism responsible for views held in former times. Evangelical theology is as progressive as the times demand, and many a representation offered by its critics is not a portrait but a caricature. Men who glory in the Cross can and do welcome all fresh light in science, criticism, or philosophy. If the atonement is, and must be, essentially from God on behalf of man, we do not and cannot atone for the world's sin, and therefore we cannot in work be potential Christs. If Christ has saved me, as I could not save myself, reverence and gratitude forbid that I should claim his office. That his sacrifice is to be reproduced in us in the renunciation of sin and dedication to God as taught by Paul when he describes the Christian as crucified and risen with Christ; that by sharing his spirit of love to God and man we shall know both the fellowship of his suffering and the power of his resurrection is no less Scriptural a doctrine. This truth is not a rival to or substitute for the truth that he died once for the sins of the world. This emphasis on the inward experience to the exclusion of the outward history on which it depends is a mysticism, which ignores the necesssary and constant mediation of Christ in the Christian's life with God. Because my experience makes me ever say, "All to him I owe," my theology does not allow me to describe myself as a potential Christ.

A GREAT MISSIONARY CONVENTION.

The Presbyterian Men at Work.

The intersynodical foreign missionary convention of the men of the Presbyterian Church, held in Omaha last week, was one of great insipration. There were 600 deleaates from fifteen states and one territory of the Middle West. Noted ministers, missionaries and laymen were present and a great impetus was given to the cause of foreign missions.

The Rev. Dr. Ira Landreth, the presiding officer the first evening said: "I have two distinct impressions of the genesis and motives of this initial convention; first, it was needed, and second, this is the time for it. The evangelization of the world in this generation is both the privilege and duty of the church. It is a magnificent masculine enterprise, a tremendous task which it would be ungallant to undertake by feminine proxy. All honor to the missionary schoolmistresses abroad and for the women's missionary societies, who have talked to us and prayed and prayed for us; they know the world must become acquainted with Christ."

Among those on the program was the veteran missionary to China, the Rev. Dr. Hunter Corbett, who goes back to China in a few days to spend there the remaining years of his life. Dr. Corbett urged the sending of our best men to China so that in these formative years the Christian stamp may be put upon that great nation.

In telling of the work in Korea the Rev. Dr. S. A. Moffatt said that seventeen years ago there was not a professing Christian in Korea. Today nearly 40 per cent of the population of the larger centres is under Christian influences.

Christ's Appeal to Men.

Mr. Robert E. Speer spoke on "Christ's Appeal to Men for the World." "Now is the time of all times to carry the gospel to all the world under the personal leadership of Christ. Let us go forth with the grasp of his conquering hand, invincible and unconquerable, and we can achieve impossible things. We are going to stay by the work to the end and carry it through or die in trying. Christ wants just a few more men to work in his spirit. The moving spirit of missionary work is knowledge. The time is coming when men will give millions of dollars for the evangelization of the world. But it is not money alone that is needed, but prayer and obedience. The burden of Christ's obligation rests upon the shoulders of all men alike. He demands everything of all; not 50 per cent of money, time and life. If any man cometh after him let him take up the cross of Christ and follow him. Such is the divine injunction. We should follow him in the spirit of absolute obedience. Christ's one condition was 'Go ye into all the world.' Some carpists ask what will happen at home if we let loose all these energies for the evangelization of foreign fields? I will tell you what will happen—the spirit of God will come down into our churches once again. The Galileans were world transforming men. So can we be."

The Address of Dr. Coyle.

In speaking on "Men of Might in Missions" the Rev. Dr. Robert F. Coyle said:

"The ability to do is the main thing and power is back of it, and will avails nothing without the power to run it. Power is the fundamental base of religion and especially in the work of evangelizing the world. There are the vested interests of milleniums of heathenism to deal with. These are in front, but what are the foes in the rear? They are the vices of civilization. In the front our representatives are trying to evangelize the Filipinos, only to find the work made hard by our own soldiers.

"Rationalism and scepticism send their books to pagan lands and put weapons in the hands of the enemy. What force shall we put against these? A force has been furnished in the person of Jesus Christ. We can draw on this force. In every direction we are as strong as the thing to which we attach ourselves.

"The Christian's power chrystalizes into service. I name Paul first of the men of might in missions because he was first. Civilization came into Europe with the landing of the boat which brought him across the sea. His activities are innumerable and his tireless feet were everywhere. Were there no Paul who can measure where the world would be tonight? The power of Jesus Christ behind him was his force. 'I can do all things through Christ.' William Carey was a second man of might—a shoemaker brooding in his shop, and he began to talk and preach about missions. He was squelched by his elders, but nothing could stop him when God was propelling him.

"'I go down into the pits and you must hold the ropes,' he said to his comrades at home. He went. At the end of seven years his first convert is made, but he toils on translating the gospel and tries to change the terrible laws. The dogs of war are against him, but he toils on and gave the impulse which is now bearing fruit through a thousand missions in all parts of the world today. He labored there for forty years and died.

"To these men of might I add another—David Livingstone. He went to Africa to a career which can never go into eclipse while the world stands. It was the will of divine providence that he should expose slavery.

"'I am resolved to open a path through this country or perish,' was his message. He fought fever, wild beasts, serpents, flies, hostile natives. He held on until at last a poor, ragged skeleton, he came in sight of the Atlantic ocean strapped to an ox.

"He was an educated man. Think of such a man dying for the black man, pierced by pain until Stanley comes, but he will not return home, for there he stayed and his last words were a prayer for Africa and as long as the waves beat the shores of that land they will continue to sing a song to David Livingston.

"He traveled 29,000 miles and a visit to Cambridge was a revelation and thousands were anxious to follow in the path he had blazed. When the balance is struck it will be found these knights of the cross have been more potent than all the knights of commerce. We, too, may be men of might in this greatest campaign which God has ever looked down upon. God is limited in the exercise of His power by the tools at His command. Let us lay all the manhood we have upon the altar and we will be vested with a power which will make the angels sing."

"Christ liveth in me." I have full possession of life in God. Self is lost in the full realization of the great promises of God in Christ Jesus. All the petty questions, annoyances, desires and triumphs of mere existence are lost in the overwhelming thought of the glory of real life.

Among the Churches.

California.

Cottonwood.—The Rev. Dr. W. C. Day has closed his work at Weaverville and has entered on the pastorate at Cottonwood.

Visto Grande.—Rev. E. J. Singer, Superintendent of Sunday-schools in Northern California, organized a Sunday-school of twenty-five or more members. Welcome.

Berkeley, First.—Dr. Adams filled the pulpit Sunday evening in exchange with Rev. W. H. Hopkins. The music of the church is commended as being very uplifting.

San Francisco, Bethany.—Reports a greatly improved condition in their work. The evening congregation is now the largest since the April disaster. The personnel of the Sunday-school is rapidly changing. The attendance is now at the highest point since last April.

San Francisco, Plymouth.—The services of the church have continued to improve in their attendance. New people are coming into the congregation continually. The church is looking forward to the coming of Rev. A. W. Hare for a series of evangelistic meetings in this church about the middle of March.

Oakland, Fourth.—A meeting of the Men's League was held Thursday evening, at which the men were addressed on important subjects concerning "Cleaner" as well as "Greater Oakland," by prominent officials and business men of the city. It is expected that such meetings of the Men's League will exert much influence on the moral atmosphere of our city. Supper was served by the ladies of the church.

Cloverdale.—Two were received into membership Sunday, February 17. The church has not yet been dedicated. The seats, which were made in the East, were in a wreck while being shipped, and this has delayed the finishing of the church. It is hoped that the seats will be ready to be placed in position in the near future. Services are now being held in the Sunday-school rooms. The pastor's son, Reuel Snider, has been ailing with a nervous trouble for some months; it was not only necessary to take him out of school, but it was also necesary to send him away from Cloverdale. The doctor thought a change of climate would be helpful. Mrs. Snider is now with him in Oregon; has been there for two months; he is improving decidely. Still it is not considered safe for him to return to Cloverdale. Under these conditions the pastor has tendered his resignation to take effect the first of June, or earlier if convenient for the church. He will then join his family, and later spend some months in Europe before settling in a new pastorate.

QUARTERLY MEETING.

The quarterly meeting of the Woman's Board of Missions for the Pacific will be held at the Fourth Congregational Church, Oakland, Grove and 36th Sts., on Wednesday, March 6th. Services at 11 o'clock and 1:30.

NOTES AND PERSONALS.

The editor of The Pacific left on Monday for the East, expecting to be absent for four weeks. No notes under the caption "The Pacific Coast In Brief" will appear during his absence. Their preparation requires the looking over of many coast papers and these will not be accessible

Rev. Samuel Green, D.D., of the Congregational Sunday School and Publishing Society in Washingington these many years, and his daughter, Mrs. Camp, have been the guests for the past week of Supt. E. J. Singer, of California. They left Thursday for Japan on the steamer Siberia, for a six months' vacation. The Congregationalists of the Pacific West join in a hearty "bon voyage," and a safe return.

The place which Professor C. S. Nash, of Pacific Theological Seminary has made for himself and the value of his work, not only for the Seminary, but for Congregationalism on this coast and throughout the country, is attested by the invitation which has come to him from Oberlin to take the Chair of Church Polity in that Seminary. The friends of Professor Nash are urging him to remain and carry on the work which he is so effectively doing for our own Seminary and for Pacific Coast Congregationalism.

Among the persons whom the present writer has come to regard highly since his coming to California is Deacon D. Gilbert Dexter of the First Congregational Church of San Francisco. He has been interested in many good works both within and without Congregational circles. For many years The Pacific has had no better friend. It is accordingly with regret that we chronicle the necessity which presses him to cease active participation in many things in which he has long had great interest and which have been advanced much because of his devotion. A few days ago Deacon Dexter presented his resignation as trustee and president of the California Bible Society. He said in his letter of resignation: "Failing health and strength alone is the reason. Last evening my family physician was sent for, and among other things he commanded me to do was to cut off all outside work, the Bible Society included. I must submit." Concerning this Bible Society work Deacon Dexter says to the board: "There is no work on earth which calls for deeper love or greater devotion. The work should be carried on with greater zeal and efficiency than in the past." He is of opinion that California, to be successful," must do her own Bible work in her own way and under the domination of no other society." Many there are who thank God for Deacon Dexter's years of usefulness in California and who hope and pray that though compelled to give up the wide and more active participation of the past many years of service for the Master may yet be meted out to him.

MINISTERS' MEETING

The Ministers' Meeting on Monday, February 25, in Berkeley, upon "Institutional Church."

Mr. Walz wrote this paper because of the report of the 75th anniversary of the Fourth Church of Hartford, and of the History of St. George Church, N. Y., by Dr. Rainsford, and a criticism of the Institutional churches by Dr. Dixon in the Ram's Horn; all of

which have just been published. The speaker pointed out the value of the Institutional Church as a place for winning souls, all objection to the contrary notwithstanding

The church needs to attach to itself the activities usually given over to Y. M. C. A., Social Settlements, Rescue Missions, and other similar movements. This will be of the greatest value to the church. Mr. Walz then pointed out the value of such church work as shown in actual instances. Such work is now being done by the Fourth Congregational Church of San Francisco. The needs of the church were pointed out; and the cooperation of the churches were requested

It was suggested in the duscussion that the Institutional Church really needed the man adapted to the situation. If such a man were available, the work must be effective.

Many objected to the term "Institution," and believed Mr. Walz's term The "Ministering" Church was preferable. Others belived that the term "Church" was broad enough to cover the situation.

Rev. H. H. Wikoff will speak to the meeting on "The Plan of Specific Benevolences."

ALAMEDA COUNTY INFIRMARY.

At the invitation of John Mitchell, chairman of the board of supervisors of Alameda county, the ministers of the Congregational churches of this vicinity, visited the County Hospital and Infirmtry near San Lorenzo, on Monday, Feb. 18.

The day was ideal. The ride by electric car and carriage was delightful. The hospitality was gracious, and the visitors, one and all, were much pleased at the opportunity to thus inspect one of the best conducted charitable institutions in California. Dr. W. A. Clark, the superintenden in charge has shown himself by his long continued and efficient service to be a man exceedingly well qualified for his position. The order and cleanliness of the institution is splendid. The hospital in every detail merits comparison with the best upon the coast. Operations as difficult as those undertaken anywhere are here constantly performed, and successfully also. The percentage of cures here effected is high. The management of the institution shows care and wise supervision to every detail. It is hardly necessary to say that the Infirmary has been entirely out of politics for some years now. Alameda county may well be proud of this institution.

The county should, it seemed to the visitors, do two things in addition to what it has already so wisely done:

1. Arrangements should be made by which pay patients could be received at a reasonable price.

2. Steps should be immediately taken to provide new and ample buildings for this important work. This larger plant should include a chapel.

The address of the day was given by Mr. W. A. Gates, secretary of the State Board of Charities and Corrections, upon "The State Charities and Charitable Institutions."

The members of the Monday Club were prepared to thoroughly profit by such an address with such an object lesson before them. Messrs Mitchell and Clark were both present at this discussion, and were invited to participate in it, which they did

The thanks of the meetings were tendered to both Supervisor Mitchell, Dr. Gates and the entire Board of Supervisors for making such a day possible to the ministers. We are confident that our busy pastors should more frequently visit such institutions so as to be familiar with their workings.

SEATTLE LETTER.

Dr. Samuel Greene, our veteran Sunday-school superintendent, had abundant testimony given him previous to his recent departure for the Orient of the high esteem in which he is held by his fellow churchmen and brethren in the ministry. Plymouth Church, of which he is a member, presented him with the six handsome volumes of "The Far East and the New America," and bid him carry their rgeetings to their foreign missionary pastor in China, Rev. E. W. Ellis and wife, stationed at Pang Chuang. Seventeen of Dr. Greene's brethren in the ministry lunched together in his honor, after the Seattle custom, the day before his departure, and had their affection and good wishes for him voiced by Rev. S. M. Freeland.

Superintendent Scudder on his recent trip East got his eye on a man fitted for the vacant pastorate at West Seattle, and last night the church across the bay gave the man a call. He is Rev. C. Telford Erickson, now pastor of the Wethersfield Ave. Church, Hartford, Conn. The West Seattle Church offers a salary of $1,600, with an additionl sum for moving expenses. West Seattle is now being brought into close touch with the city by a new electric car line and a new ferry, and offers a splendid field for an aggressive work.

Within sixty days two new Congregational church buildings within the city limits have been dedicated. The first of these was Prospect Chapel on East Capitol Hill in a section that is to be a fine residence district. A Sunday-school has been started here under the auspices of the Church Extension Society and now has a hundred members. A preaching service is maintained. The Oliphant Sisters, well known in Southern California, begin at Prospect next week, ten days' services of song and sermon. The Prospect plant represents an outlay of $4,000. Pilgrim Church is furnishing the workers here.

The youngest church of our order within the city is the new Olivet Church on South Beacon Hill. The little church has a brief history of unusual interest. Last March a Sunday-school was started by a Mormon woman in a private house. The interest and attendance grew until a tent 12x14 feet was secured and pitched in a grove near by. Mormon literature was introduced but did not take well. A Mormon elder was invited by the Mormon woman to preach, but he took no better. Near by, working on a dwelling was Rev. Rufus W. Fletcher, a veteran Congregational minister, who, when his health failed him, returned to his trade as a carpenter. Though he has but one hand, Brother Fletcher is a skilled workman. He had built with his own hands, or hand, the Congregational church at Forks also the church at Quillazute. He was invited to preach to the little flock in the tent. It was Providential. After a few weeks they asked him to explain the different forms of church government. He did it well, going through the list, not slighting even the Mormons There were represented in the tent gathering, in addition to the Mormon family, Methodists, Presbyterians, Christians,

Lutherans, and one Congregationalist. After listening to the different forms of church government, they voted, 6 to 1, to form a Congregational church, and did so in October. The women formed a League and secured two lots for a church site. The Church Extension Society voted to raise enough money to erect a building. Feb. 13, the new church of ten members was recognized by council, and its new chapel dedicated. It is a little beauty of a church, and was built, pulpit and furnishings and all by this brother with his skillful right hand. The little church stands on the height of land at the southern limits of the city. This is to be another fine residence district and here is the beginning of what will be in time a strong church.

Plymouth Church is busy examining and discussing plans for its new edifice. While plans are not definitely settled, the sentiment of the people favors building of Tenino sandstone in the Gothic style of construction. It is to cover 123x194 feet of ground, and will cost approximately $200,000. with a seating capacity of 1,100 which can easily be increased to 2,500 by opening parlors and social rooms into the auditorium. Ample provision is made for Sunday-school rooms, dining room, boys' gymnasium, also for headquarters of the different benevolent societies. How splendid it is with the many new buildings that are going up on all sides to see the churches forging to the front with new and larger plants for new and larger activities in the city's growth. C. R. G.

Seattle, Feb. 22, 1907.

OREGON LETTER.

By George H. Himes.

The mutual council to dissolve the pastoral relation of Dr. House with the First Church of this city was held last Monday afternoon, with Rev. P. S. Knight, of Salem Central Church, as Moderator and Rev. John J. Staub, of the Sunnyside Church, Portland, scribe, and the acts of pastor and people in the premises approved.

The committee appointed a week previous submitted resolutions of appreciation of the work of Dr. and Mrs. House during this pastorate which covers a period of four years and which has resulted in much good to the church.

Rev. Alexander McGregor, of the Park Congregational Church, St. Paul, Minn., now in California, will supply the pulpit the first two Sundays in April, while on his way homeward to Minnesota.

A committee on pastoral supply has been appointed.

A communion service was held in the First Church this morning, and it was an unusually impressive occasion—largely because of it being the last at which Dr. House would preside as pastor, and because of the sudden death of Mrs. John A. Bell, one of the most devoted of the church workers, and a member for nearly two score years, at an early hour this morning. Two months ago she was in vigorous health, apparently, and only on Friday night last had she returned from a trip through the Southern States with her husband.

Revs. J. M. and Dora Read Barber have resigned the pastorate of the Beaverton Church, mainly on account of Mrs. Barber's health.

Portland, Feb. 24, 1907.

CALLED UP HIGHER.

Deacon Stephen S. Smith, of Plymouth Church, San Francisco, passed into the life beyond from the home of his son in Oakland, Monday night, February the 18th, at the advanced age of 87 years and three months. He retired that night in his usual health; but in the morning he was no longer for earth and time, for God had called him to a home in the many mansions beyond.

Deacon Smith's life in California was one of much usefulness. He came here in early years from Connecticut, and in a quiet unassuming way, all these years, has done a work which will abide. For eighteen years he was a principal factor in the maintenance of The Pacific, in connection with the Rev. John Kimball and Dr. Mooar making the paper a great power for good in our coast Congregationalism. He was not only a pillar in Plymouth Church, but a leader in establishing and supporting mission enterprises in different parts of the city, and several Congregational churches in San Francisco owe their existence to his consecration and generosity.

Thursday afternoon the casket containing Deacon Smith's body was carried by loving hands into Pilgrim Church, Oakland, and Dr. Meserve, his pastor and Mr. Brooks, the pastor of the church which he has attended for several months, spoke of his great worth to the church and community; and there we followed him till he was laid to rest in that low green tent whose curtain never outward swings. Happy shall we all be if we follow him in his long life of faith in and service for the Master. Blessed the city that can record many such lives as that of Deacon Smith. Such a city has riches indeed. Glad is the present writer that this "gentleman of the old school" was in the circle of his acquaintance.

LECTURES.

Six Lectures to be Delivered by Professor Francis Peabody, D.D., on Earl Lectureship Foundation of Pacific Theological Seminary

The Approach of the Social Question. (General Title.)

April 1, 1907. Philosophy and the Social Question.
April 2. Social Science. Sociology, and the Social Question.
April 4. Economics and the Social Question.
April 5. Ethics and the Social Question
April 8. Ethical Idealism and the Social Question.
April 10. Religion and the Social Question.

What is Life? The tramp, shambling along the highways has existence, but not life. The seekers after pleasure, living from one scene of excitement to the next, has mere existence, but not life. Strenuous idleness is exemplified by those who delve, strive, and calculate only for wealth, fame, honor or social standing. They do not live. Like old Scrooge, in "Christmas Carols," they lose absolutely the whole of life. Existence is the gift of God. It can come from no other cource. Life given to immortals only, worthy of God. "Life has the future in its arms," existence has not. "Life has untold capacities about it: beauty, fragrance, strength, growth, continuity, eternity." Christ came to communicate life to those dead in trespasses and in sins.

The Home.

Why should we not make friends with happiness?
Life hath its grieving moments, it is true,
And daily cares—but O, its rapture, too!
Why should we gather thorns when flowers press
About our feet, and sweet wild things confess
Their inner radiance, as if they knew
There shone for us behind the steadfast blue
A love that asks no guerdon but to bless?

—Helen S. Saxton.

HOME DISCIPLINE.

All human actioins may be referred to two motives—love or fear. Some natures seem wholly devoid of fear. But with the first dawn of intelligence all show love in some form—if only love of self.

To this natural, if ignoble, feeling we appeal by praise or gifts. Praise must ever be the most powerful agent in the government of children.

But children are quick to detect injustice, and soon take advantage of the weakness of the parent who commands and indulges them, irrespective of their behavior.

They will obey, through fear, the over-severe parent only until their fear has been outgrown, then cast to the winds his advice. The flight of years, however, will only enhance their admiration for that parent who can inflict punishment when needed, as well as overlook slight faults, and who is quicker to see the good deed than the evil.

Much of a mother's police duty could be avoided if she would provide legitimate work for each child, a lawful playroom in which each should have his separate shelf or box, and foster among them the spirit of honor.

To develop this, and a sense of responsibility for the welfare of the home, mothers should early train each child to work about the house. Manual labor and skill in all its branches ought to be glorified, not despised. Children naturally love to work. It is our own fault if our sons and daughters grow up prouder of idleness and white, soft hands than of honest labor

Let the children sweep and dust, and feed the chickens and tinker at the hencoops. Teach them to sew on buttons and do simple cooking. Let each know his own job, and if he does it well, pay him for it, as you would any other servant.

Do not pauperize your child by gifts of pennies. There is not money so sweet to spend as your own earnings. And within reasonable bounds, a child should buy what he likes with such wages.

Children ought to have pets, but it is immoral to let a creature suffer from neglect and abuse at the hands of careless little ones. Compel each pet-owner to attend to his own creature's needs.

Punish all cruelty, of course, but talk to the children about the pets, their habits and feelings, their likes and dislikes.

There is no more effective way of teaching love of nature, kindness, and a gradual, normal development of some of the deepest lessons of human life.

Then comes the play time. We ought to study a child most closely then, for in this he reveals his inmost soul far more than in the imitations of older minds which we call "lessons."

I know a four-year-older, playing at chopping little sticks with a dull hatchet, who, without help of any kind, laid out a symmetrical and quite intricate design in kindling wood.

Another time, after a neighborhood fire, he lay down on the nursery floor, with pencil and wrapping paper, and drew spirited though crude pictures of fire-engines, hose-wagons, ladders and firemen.

Should not that child have drawing-lessons?

One little girl loves to cuddle her dollies, but detests sewing. Another cuts and makes shapely dresses —for the first child's dolls.

One will be domineering, another tricky, in play, and the mother should be ever watchful to repress the bad traits and train the good ones as they show themselves,—ready always with sympathy and comradship, and above all, praising every little honest effort.

A wise mother will praise and reward far oftener than punish. One may very often be wisely blind to little faults, but there will come crises which require punishment—swift—sure—and exactly fitted to the offense of the moment.

I believe that there are some difficult natures which at times need a whipping—as a last resort, when milder measures fail; but whipping as a punishment for all offenses hardens the child as well as the parent, and soon loses all moral effect.

I would put soap, red pepper or quinine on a saucy tongue; wrap tightly in cloths meddlesome or pinching fingers; confine alone a quarrelsome playmate; send from the dinner table a noisy, greedy or dirty child; and put to bed, for the day, one who had deliberately soiled or destroyed clean clothing.

Perhaps my favorite punishment (which allows of an infinite number of applications) is the writing of "order lessons." Sometimes I require a certain arithmetical table to be copied neatly a certain number of times; sometimes the word "behavior" or "disorder" must be written five, ten or twenty-five times. For displays of jealousy, anger, selfishness, etc., I have a certain number of copies of texts made, such as: "The love of thyself doth hurt thee more than anything else;" "He who ruleth his own spirit is better than he that taketh a city;" "The tongue is an unruly evil, full of deadly poison," etc.

I try to make the child fully understand why he is punished; to punish when perfectly cool myself; to fit the punishment to the offense, and to vary its form as often as possible. And I try to treat my children as courteously as I expect them to treat me.

If I make a child a promise, I am very careful to keep it. I have told them always the exact truth, and have no trouble with their deceiving me or in their not trusting my word.

I have always taught them to come to me with any question which puzzles them, and as far as possible, I answer them. But I am not afraid to say, sometimes, "I do not know," and at other times, "When you are older, I will tell you that."—G. E. Reilley.

DRUGS FOR HEADACHE.

It may be said, with little fear of contradiction from those who know the facts, that if a cast-iron law forbidding the use of any drug whatever in the treatment of headache could be enacted, there would be

much less misery for the coming generation than there is for this.

A sufferer from repeated headaches who has found a means of relief in "headache powders," or other even less harmful drugs, may dispute this assertion, but the victim of some drug habit or the friends of one whose heart, poisoned by acetanilid or antipyrin, has suddenly ceased to beat before its time will look at the matter from another point of view entirely.

During the Spanisch war numbers of would-be recruits were rejected because of a weak heart; and in the epidemic of pneumonia which ravaged the country last winter an unusual number of deaths occurred from failure of the heart to meet the added strain.

Although various causes have doubtless been at work to weaken the hearts of the present generation, there can be no question that one potent influence has been the indiscriminate use of headache powders.

In all cases of habitual headache recurring periodically a physician must, of course, be consulted, that he may find the cause—eye-strain, disease of the ears, nose, stomach or other more distant organs—and remove it if possible. But the separate attacks of headache have to be relieved, if very severe; and in these cases it is better not to resort to drugs, unless the drugs are taken under the special guidance of a physician.

In the congestive headache, marked by throbbing, and made worse by stopping or lying down, a cold towel or an ice-bag applied to the head, a hot-water bag to the spine, a mustard-plaster to the back of the neck or to the inner side of the thighs, or a hot mustard foot-bath—one or more—will often give relief when many drugs fail.

In the anaemic form of headache marked by pallor, in which the pain is made less severe by lying down, massage of the head or the application of warm cloths to the head and face will often be found grateful.

A threatened bilious headache may sometimes be warded off by a dose of Epsom salts, as many other headaches due to "auto-intoxication," and one due to overuse of the eyes or eye-strain will usually, if taken at the moment of the first warning, be arrested or mitigated by closing the book and going for a walk.—Youth's Companion.

The Quiet Hour.

"Do not hurry;
Do not worry;
Grip your purpose and be true.
Days must measure,
God's own pleasure
When this truth is plain to you.

"Then be steady,
Always ready,
Never murmur, do your part;
Light each duty
With the beauty
Of a wholesome, happy heart."

LEAVE YESTERDAY BEHIND.

One of the strongest forces for good is the woman who has strength of mind enough to put the past resolutely behind her and take up the future cheerfully.

Women often cannot do it. Their tendency is to cling to the past, even while the memory of it breaks their hearts. They brood over hours that can never come back, and events that can never be altered; and if there is one loophole by which they can find a way to blame themselves or another for what happened, they are certain to hunt that loophole out and take an extra pleasure in the added pain. Reproach seems like a balm to their souls.

"Oh, if it had only happened otherwise! If I or some one else had done differently! It might have been! It might have been!" That is the unceasing cry of many a woman's heart. She does not know that things could possibly have been otherwise, but in her anguish she tells herself so.

Poor soul! If some one could only make her see that she is doing the worst possible thing by hugging these regrets to her bosom. Let her remember that if she did the best she could she has no reason to reproach herself. Even if she did make a mistake, no power on earth can bring back the past in order that she may rectify it. Tears and sleepless nights of despair cannot undo what has been done. It is gone forever.

But—and here, and here only, is relief from her misery—there is an attatude of mind which can bring the greatest possible good out of even our worst blunders or our saddest misfortune. To those who accept the past, who sincerely deplore their mistakes and resolve not to repeat them, there comes, if they will let it, a consciousness of a power working eternally for good which can make all things, even grievous errors, work to some wise end. It is the one salvatioin of a heart driven almost to madness by regret and self-reproach.

One occasionally meets a rare woman who has suffered deeply, but whose face is calm and cheerful as the morning, and her character an inspiration and a source of strength to every one who knows her. She has not forgotten her past. Oh, no! Nor has she tossed it aside as a thing of no meaning. What she has done is to school herself to accept it as unalterable, to trust confidently that some good will come out of it, and to do the best she can in the present. Thus her saddest mistakes have become a rich experience. Such a woman was George Eliot's "Romola," that noblest of disappointed, suffering women.

Leave your yesterdays behind, accept today as a rich opportunity for right living, and tomorrow will bring strength and joy of its own.—Philadelphia Bulletin.

FORGET YOURSELF.

Forget yourself. You will never do anything until you do. Self-consciousness is a disease with many. No matter what they do they can never get away from themselves. They become warped upon the subject of self-analysis, wondering how they look, how they appear, what others will think of them, how they can enhance their own interests. In other words, every thought and every effort seems to focus upon self; nothing radiates from them.

No one can grow while his thoughts are self-centered. The sympathies of the man who thinks only of himself are soon dried up. Self-consciousness acts as a paralysis to all expansion, strangles enlargement, kills aspiration, cripples executive ability. The mind

which accomplishes things looks out, not in; it is focused upon its object, not upon itself.

The immortal acts have been unconsciously performed. The greatest prayers have been the silent longings, the secret yearnings of the heart, not those which have been delivered facing a critical audience. The daily desire is the perpetual prayer, the prayer that is heard and answered.—Success Magazine.

THE SMOOTHERS OF THE WAY.

"She always made things easier," was the tribute given a little while ago to a quiet woman not much known outside the four walls of her household and in a charity or two, but who yet left an aching void behind her when she passed on into large life. No one who knew her could help recognizing the simple completeness of the statement. From her husband to her housemaid, every one in the family felt his or her daily way smoothed and straightened by her tact and system and gentleness. She was a living example of George Eliot's saying: "What do we live for if it is not to make life less difficult for one another?"

To some girls and women perhaps this seems a small end to live for. Yet that it is so often approached makes the hope and the happiness of home. Life is increasingly difficult, increasingly complex in many communities today. The husband, the children, the friends of the woman who "makes things easier" more and more rise up and call her blessed. Her work is worth living for, because it continually makes every life within its influence seem better worth living. And when she is gone—how rugged the way, how heavy the burden without her gentle ministry! We hear a great deal nowadays about the "superfluous" woman. Some branches of woman's work may be overcrowded; but never, never, surely, the high vocation of the smoother of the way.—Harper's Bazaar.

Young People.

THE CHILDHOOD OF LONGFELLOW.

Not long ago it was my good fortune to visit for a fortnight in Cambridge, and I improved the opportunity to become acquainted with the houses of famous people,—at least as seen from the outside,—to study inscriptions in the ancient burying-ground, and, as a matter of course, to view the marvellous collection of glass flowers in the museum. One afternoon, walking through Brattle Street, I passed Craigie House. Before it, as often happens, stood a group of visitors, come to see for themselves, as they had doubtless often seen in pictures, the stately mansion thtat sheltered Washington and became the home of Longfellow. These visitors were not, however, the tourists with whose like I was familiar, but children, unwearied by much sight-seeing and showing plainly in their eager faces the excitement of genuine interest. A lady, perhaps their hostess for the day, asked them, as I was about to pass:—

"I suppose you all know by heart some poem of Longfellow's?"

The instincts of an old teacher led me to linger for the quick response of assent.

"I can say four poems," shouted one of the older boys, "besides a long piece out of 'Hiawatha.'"

"We can all say 'The Children's Hour,' I guess," declared a girl, whose brown braids were tied with a broad white ribbon. "Every class in school learns that, and we read some of the others, too."

"I can say the whole of 'The Village Blacksmith,'" murmured one of the little ones, keeping tight hold of the lady's dress as if to maintain the place by her side

"Why, of course," concluded another. "Every child knows Longfellow's poetry,—more or less," he added, thoughtfully.

That is probably true. Every child knows Longfellow's poetry, more or less. That is true, too, not only in America, but in other countries. When I was a student in Germany, I was surprised to find that one of the Longfellow poems, which I had then never heard nor read, although I had been familiar with them ever since I spoke "The Old Clock on the Stairs," on exhibition day in the little red schoolhouse down in Maine, was given to my German mates to be learned **auswendig**; but I became fairly tired of hearing,

> "Sweet babe, true portrait of thy father's face,
> Sleep on the bosom that thy lips have pressed,"

chanted upstairs and down, till I wished emphatically that the teacher would allow me to select the poems that should represent my fellow-countryman.

It was a young Irishman whom Col. Higginson overheard vainly inquiring the way to the spot where once grew the spreading chestnut-tree. In his distant home he had read and loved "The Village Blacksmith," and the first day after he landed in America he went to hunt up the site of the village smithy. Col. Higginson has a fashion of winning hearts, and he won the Irish boy's, as he not only pointed out the place where the tree grew, but confessed that he was himself one of the children who, coming home from school, looked in at the open door, and loved

> "To see the flaming forge
> And hear the bellows roar,
> And catch the burning sparks that fly
> Like chaff from a threshing-floor."

Col. Higginson could tell him, too, that the blacksmith's wife, whose voice was then singing in Paradse, used to be his own nurse, Rowena Pratt.

I remember how kindly the poet himself once received a little girl who came from distant India to bring him greetings and a package from an admirer in that far-away country, and how he sent her away happy in his friendliness and in the gifts of his own books that he had pressed upon her. Many and many of a story might be told of children, who, born far from America, have yet known and loved America's poet.

Children, then, have an especial interest in this year's centennial anniversary of Longfellow's birth. The main facts of his life are already familiar to them. They know that he was born in the pleasant town of Portland on the twenty-seventh day of February, 1807.

He grew up with four brothers and four sisters, showing even in childhood the traits that kept him serene and gracioius into old age.

Little Henry Wadsworth Longfellow was neither saint nor prig. When he was eight months old, his mother wrote of him: "I think you would like my little

Henry W. He is an active rogue, and wishes for nothing so much as singing and dancing."

When he was five years old, people were talking about an invasion of Canada, and his aunt wrote: "Our little Henry is ready to march. He had his tin gun prepared and his head powdered a week ago."

Not long before his seventh birthday he sent this message in a letter written to his father: "Oh, tell papa I am writing at school,—a, b, c; and send my love to him, and I hope he will bring me a drum." You see that he was not different from other boys, either in his duties or his desires.

This is the first letter he ever wrote, sent perhaps to back up and emphasize the message in his mother's letter:

Portland.

Dear Papa: Ann wants a little Bible like little Betsey's. Will you please buy her one, if you can find any in Boston? I have been to schcool all the week, and got only seven marks. I shall have a billet on Monday. I wish you to buy me a drum.

Henry W. Longfellow.

His brother Samuel, afterward his biographer, wrote of him in his childhood: "Henry is remembered as a lively boy, with brown or chestnut hair, blue eyes, a delicate complexion, and rosy cheeks; sensitive, impressionable; active, eager, impetuous, often impatient; quick-tempered, but as quickly appeased; kind-hearted and affectionate,—the sunlight of the house. He had great neatness and love of order. He was always extremely conscientious,—'remarkably solicitous always to do right,' his mother wrote." 'True, high-minded, and noble; never a mean thought or act,' says his sister, 'injustice in any shape he could not brook.'"

Yet he always disliked rough play and loud noises, and he is said to have begged that cotton might be put in his ears to deaden the sound of the Fourth of July cannon. But he was as fond as anybody of jolly good play, and he liked hearty outdoor exercise. His brother mentions particularly kite-flying, ball and swimming in summer, snow-balling, skating and coasting in winter. But his love of sports did not include the love of what is miscalled "sport." He grieved so much over the first and last robin he shot that he never tried to shoot again.

Henry like to play circus; and once he played it so hard that, trying to vault over the head of the great wooden rocking-horse that was always a chief performer, he brought the horse over with him, disabling it effectually.

He began to go to school when he was only three years old, sometimes riding there on horseback, sitting in front of the colored man who worked for his father. At the age of six he was in the Portland Academy, commended by his teacher in a "billet," which praises him as one of the best boys in school, and adds: "He spells and reads very well. He also can add and multiply numbers. His conduct last quarter was very correct and amiable." By the next spring he had gone half through his Latin grammar; and, when he was ten, he was reported as ambitious and well-behaved, "occasional levity excepted." Arn't you glad of that "occasional levity" which had to be excepted and makes him seem a more genuine boy to us today?

In vacation-time he use to visit his grandfather, Judge Longfellow, on the Gorham farm, where he played at farming as boys play at it now, with the addition that he could not only follow the mowers and bring home the cows, but he could enjoy the corn-huskings, fill the quills for weaving, and watch the spinner pace to and fro at her spinning-wheel.

Or, perhaps, in vacation-time he might visit his grandfather Wadsworth, who must have been an imposing figure in his scarlet coat with ruffled shirt and cuffs, silver-buckled shoes, and hair powdered and tied behind. Grandfather Wadsworth could tell many an exciting story of war times, for he had been captured by British soldiers and made a daring escape from imprisonment.

These reminiscences of Longfellow's childhood may well close by telling again the story of his first published poem. "The Battle of Lovell's Pond," which records a famous fight with the Indians not far from the town where Grandfather Wadsworth lived, appeared in the Portland Gazette in 1820. Delighted, indeed, was the boy of sixteen to read his lines in print. That evening he visited at the home of his intimate friend, Frederic Mellen, who knew nothing of Henry's aspirations and success. Judge Mellen picked up the Gazette, asking somebody, not, we may be sure, the young author:

"Did you see the piece in today's paper? Very stiff, remarkably stiff; besides, it is all borrowed, every word of it." And the judge finished by bidding his son bring the poem he had composed on the same subject and reading it aloud to the assembled company.

Perhaps it is not strange that Henry cried over his disappointment when he was fairly within the sheltering quiet of his own bedroom; but, fortunately for the rest of us, that first poem did not settle the matter nor discourage him from trying again. It is interesting to note that even in this early poem of warfare the spirit is reflective, not dramatic, suggesting the serenity of later contemplation rather than the stress of violent action, from which the poet turned instinctively.—Christian Register.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

This is a sad world to him who looks at it with sour eyes.

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"What's the matter, my little man?" asked the kindly old gentleman. "You seem to be in great pain."

"G'on! Yer mixed," groaned the little boy. "I ain't in no great pain, but dey's a great pain in me, all right."—Philadelphia Press.

God is here, and it is our fault if we do not perceive Him, just as the Rontgen rays have always been in existence, though man did not see them.

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Sit not in foolish sorrow;
He merely fritters life away
Whose thought is of tomorrow;
Yet foolishly they err who care
To think but of the present,
Or fancy all days must be fair
Because to-day is pleasant.

Cross not the bridge before you reach
The stream beneath it flowing;
Look well before you leap, let each
Crop be foreseen at sowing;
Fair Fortune views him with delight
Who plans for future pleasure;
Why save for thieves who may to-night
Break in and steal your treasure?
—S. E. Kiser in Chicago Record-Herald.

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